ZIONS
HERALD

THE INDEPENDENT METHODIST WEEKLY

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Return to Religion!

FREDERICK SPENCE

When we look at our world today, we are convinced it is out of joint—it is sick. When we look for the cause and cure we are unanimous in our demand for a return to religion.

The decline of ancient Rome was not due to the invasion of the barbarian from without, but to the foes within her own borders. Our beloved America is in little danger from foreign armies, but she is in great danger from the soul-sapping forces of secularism, greed, fear, lust, suspicion, hatred, apathy, injustice, and a lost sense of values.

Lent reminds us that the times call for repentance, but repentance is not a sentimental sob, it is a moral reaction—a turning from evil to good—a right-about-face from the things that destroy to the things that redeem. As we look at our world, war-torn, poverty-stricken, divided, we are crying, "Back to religion!" but if that cry means nothing more than an escape from responsibility, an attempt to divert the mind of the public from the sorrows that afflict them, then it will be a travesty.

Religion is not an escape. It is a challenge—a challenge to faith in God, in integrity, in understanding, in justice, in fellowship, as the great values of life. Dare we be Christian and put the principles of Jesus into practise? We had better, or, like ancient Rome, we shall perish.

★ *February* 21, 1940 ★

Laymen in the Methodist Advance

CONCRETE THINGS THEY CAN DO TO HELP THE MOVEMENT SUCCEED

GEORGE L. MORELOCK

The hosts of world Methodism are being summoned to a spiritual advance. The movement had its beginning in the act and fact of union. Distinct spiritual progress was made when the different branches of Methodism laid aside the prejudices and animosities engendered by the differences of the past, and came together in the bonds of Christian love and in unity of spirit and purpose to form one great Methodist Church. The spiritual atmosphere of the Uniting Conference was a clear demonstration of this fact. No wonder that there was a spontaneous and unanimous call for the bishops to lead the new church in a great spiritual advance! This was no mere conference resolution. It was a record of an impulse and a desire coming from the very hearts of the leaders and members of that great Conference. It is finding its echo in the hearts of Methodists everywhere.

G. L. MORELOCK

What part do the laymen of the church have in the movement? What must they be and what can they do to help bring about a real, abiding advance? Next to the absolute dedication of the ministers of the church to the task, here is the crux of the issue for success or failure.

Surely the laymen will respond and a truly great spiritual awakening will come to our church. But the response must be in earnest. It must be definite and concrete. And it must be continuous, looking across the years of human need.

What are some of the definite, concrete things that laymen must do to insure a steady, continuous, constructive spiritual advance on the part of The Methodist Church? We dare to suggest a few basic things as guideposts along the way, not impossible of achievement, but, in cooperation with the ministry, within the power of the laymen of the church to accomplish, things that will contribute to the ultimate success of the movement.

1. *Renewal of Faith.*

Mere acceptance of the doctrines of the church and the tenets of the Christian religion and complacent acquiescence in the program of the church will not suffice for a real advance. The laymen of the church must also come into a new experience of Christ and a renewal of their faith in Him. This path is marked by repentance, prayer, and good works. Their faith in God and in Christ must be as real as life itself. They must believe in the depths of their souls—nay, they must know—that Christ is the Son of God, the Saviour of man, the only hope of our sin-cursed, bewildered, fearful, heart-sick world. This must become such a conviction with our laymen that, like the early Christians, they will dedicate their time, their powers of personality, their material possessions—life itself—to win all nations to Him.

2. *Information and Vision.*

If there is to be a truly great Methodist Advance, Methodist laymen must have greater vision, they must know more: more about the whole Christian movement and its mission; more about The Methodist Church, its history, doctrines, polity, and program; more about the great moral and spiritual issues facing us at this hour. This knowledge and vision will not come by wishful thinking. A price must be paid. Methodist laymen must give more time to the study of the Bible, the courses offered in the program of Christian education, and books on moral and religious subjects. They must read the best religious periodicals. A Methodist advance will not gain great momentum until Methodist periodicals find their way into the homes of more Methodist families. With a membership of nearly 8,000,000, there should be a circulation of not less than 2,000,000 Methodist church papers in our homes, exclusive of our church school publications. What a contribution this would make to a real Methodist Advance! Let us not deceive ourselves: Methodist laymen must have greater vision, they must know where they are going, and why, and how to get there, if The Methodist Church is to become a greater spiritual force in the world.

3. *Worship.*

The Christian church, in its nearly 2000 years of history has engaged in many activities, a large number of them temporary, but through it all, one activity has remained central—corporate, public worship. The church has clung to this with the tenacity of a conviction that here was the heart and soul of its common life. It has been the center of all the other activities of the church. Doubtless it always will be. Here the laymen truly find a place to serve: to commune with God; to hear the gospel preached; to receive the holy communion; to cooperate in the achievements of the church; for the ministry of music and song for spiritual renewal; for guidance in religious thought for the influence of their example; for worshipful giving; for an exalted fellowship; for the preservation of the Sabbath, society, and civilization; for the building of a universal brotherhood.

The unity and strength of a congregation for any task is largely developed through its worship service. It can be done only through the cooperation of the laymen, and every layman can cooperate: he can be in his place and he can join with others in winning back into the fellowship and communion of the church the sixty per cent. of its members who at present do not regularly attend the worship services. Let us not think for a moment that we can have a real advance until our laymen become aroused at this point and go to work in desperate earnest to do something about it.

4. *Teaching.*

An enduring Methodist Advance will be marked by steady progress in the teaching function of the church. Here is one of the main channels of its constructive and vital work. "Teaching them whatsoever I have commanded you," said Jesus. The church must not only worship, it must teach, or die.

In this field, Methodism operates largely through its

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Washington and Lincoln

COMPARISON AND CONTRAST

EVERETT E. JACKMAN

Probably every American would agree that George Washington and Abraham Lincoln are the two outstanding Americans of our nation's history, the former living entirely in the eighteenth century and the latter in the nineteenth. Both were of English descent, embodying all the best traditions of that great nation, and each held the office of President during days of extreme national crisis. We might say that Washington founded our union of states and Lincoln saved it from ruin. It is more than interesting, it is striking to compare their lives, noting in how many ways they were alike and in other ways how very different.

Washington was born in the home of a moderately well-to-do planter in the colony of Virginia, inheriting one of the estates when he came of age. Lincoln was born into the abject poverty in which the bulk of the settlers lived during those days in the Ohio valley. Yet, in spite of the different economic backgrounds, both these men had very little formal schooling, each being self-educated. Washington mastered mathematics but read very little, while Lincoln read every scrap of writing he could find and became a master of English law and literature.

At an early age, each one experienced the blight of sorrow. Washington lost his father and Lincoln lost his mother, when in early boyhood. Though Washington seems to have said little regarding the death of his father, Lincoln was profoundly stirred by the loss of his mother.

Both were sons of the soil, yet how differently they felt toward rural life. Washington was America's first scientific agriculturalist and was the only one who made money farming the clay hillsides of Mount Vernon; Lincoln never liked the farm and never rose higher than a common hired man. He preferred the easy, though uncertain living of a village storekeeper. In early young manhood, each took up the surveyor's chain, one in the frontier country of the upper Ohio valley, the other in his home county in Illinois. The records of both were very accurate, and the boundaries they laid out are still in use.

Both Washington and Lincoln had the reputation of being utterly honest in business, but their successes were at opposite ends of the scale of human achievement; the first was the richest American of his day, the second was burdened by debt until the very last years of his life. Both were successful politicians. For a number of years Washington was a member of the House of Burgesses in Virginia, while Lincoln served in the state legislature in Illinois and one term in the United States Congress. Yet their full ability was not shown until their days in the office of President, where each was a vigorous and capable leader. But Washington did not like the game of politics, while Lincoln loved its speech-making and "hoss-tradin'."

In the military realm, each rose to be commander-in-chief of the armed forces of our nation, Washington because of his genius as a soldier, Lincoln by virtue of being President. Although Lincoln seems to have amassed a considerable knowledge of military tactics during the Civil War, his one experience as a soldier during the Black Hawk War was a dismal failure. Both were apostles of freedom and foes of human slavery. Years ahead of the times, Washington favored freeing the slaves, and in the latter years of his life did not buy or sell Negroes and made provision for his own to be freed after his death. Lincoln hated slavery as he hated hell, and devoted most of his mature life to fighting it.

The home life of Lincoln and that of Washington were a decided contrast. Lincoln married an ambitious young belle from Kentucky who was devoted to him, yet made life rather hard for him by her impatience in sharp contrast to Lincoln's easy-going manner. She bore him four sons, only one of whom lived to maturity. Washington married a rich young widow, rather quiet of manner, who brought $100,000 to his large estate. She had a son and a daughter by her first marriage, but never had any children by her second. The Washingtons entertained a great deal; the Lincolns, but little.

Religiously, both men were devout believers in Almighty God and often turned to prayer for strength in times of darkness. But, while Washington was a communicant in the Episcopal Church at Alexandria and a member of the vestry, Lincoln never joined a church.

During the Presidency he attended the New York Avenue Presbyterian Church in Washington, but his funeral oration was delivered by a Methodist bishop.

In physical appearance, both men were more than six feet in height, and each had unusual athletic ability. But Lincoln was angular and awkward in appearance, and the despair of social events, while Washington was graceful in manner and quite the Beau Brummel at all the levees and parties that he attended.

Death came to each before his time. When sixty-seven years of age, Washington rode over his farm and was caught in a rainstorm. A slight throat irritation and chest congestion developed, accompanied by some fever. Medical authorities of our day are practically agreed that his doctors, with their harsh gargles and numerous bleedings, helped him to die. But his end was peaceful when it came. As everyone knows, death came to Lincoln swiftly, when an assassin's bullet tore a path through his brain. Although unconscious to the end, he moaned as long as he breathed, and death came in a mighty spasm.

So we look at these two great citizens of our nation, both given to us by February, the birth-month of great Americans. We are reminded that they were true sons of God, and although their paths were often different in aspect, they led straight down the road of dust and destiny to their Father's house.

FROM DOWN SOUTH

JOHN S. CHADWICK

Down South we have been awaiting with interest, and with some degree of anxiety, the anouncement of the 1939 membership statistics of the former Methodist Episcopal Church, South. More than a year ago I said that if we came out of the period of the unification controversy holding our own in membership figures, we of the South would be content. For a time there was the threat by anti-unionists of heavy losses in the territory of Southern Methodism.

It was accepted that the 1938 figures would not be a fair test, since the Plan of Union was adopted only a few months in advance of the beginning of our Annual Conference season. But we were heartened by the returns of that year, the largest membership increase (63,958) of any year since 1925. And the statistical report for 1939 shows a membership increase of 46,184. Except for 1938, this is the best showing since 1931; and a net gain of 110,000 during two years of testing is encouraging. These figures do not take into account the increases by the coming of the memberships of the former Methodist Episcopal Church and the former Methodist Protestant Church in Southern territory. The advance figures are furnished me by Dr. Curtis B. Haley, editor of the General Minutes of the Methodist Episcopal Church, South. Dr. Haley is a layman honored and beloved in all our territory.

For the last year of the numbering of the Southern "tribes" of Methodism, the following are some of the statistics we who once were Southern Methodists shall wish to keep in remembrance, and which perhaps will be of interest to Methodists of other former names as well: total number of lay and clerical members, 2,965,381 (all except 18,416 in the United States and Cuba); increase in church school enrolment, more than 65,000; members received on profession of faith, 110,185; members of Woman's Missionary Society, 332,266, an increase of 12,932; contributed for all purposes, $30,082,000, an increase of $937,000 over the 1938 total. The only item of the statistics not encouraging is the small increase in contributions for general benevolences, only $6641 above the 1938 gain. The total for this item is $1,144,162. This does not include contributions for home and Conference benevolences.

Dr. Haley says the Annual Conferences east of the Mississippi (our Southeastern Jurisdiction with West Virginia, Maryland, and the District of Columbia added) supplied 69.4 per cent. of the total gain in membership. Some of the gains by states are: Texas, 8639; North Carolina, 8460; Alabama, 3805; Oklahoma, 3778; Kentucky, 2470; Florida, 2167; Louisiana, 1891; Mississippi, 1231. Virginia is entitled to be listed among the leaders, for the Virginia Conference reports a net gain of 3184, with some of the territory of the state in the Baltimore Conference and some in the Holston Conference. The three Annual Conferences in Tennessee report a total membership gain of 6993. However, two of these Conferences reach into other states, and it is not possible to determine now what percentage of this gain is to the credit of Tennessee.

In South Carolina there was a net decrease of 167 members, with small decreases in Arkansas. Anti-unionists will say the South Carolina sentiment against union is responsible for this decrease. But unionists will answer that the sentiment for union in Arkansas was well-nigh unanimous. I learned long since you cannot base any certain conclusions on shifting church statistics.

We of the Southeastern Jurisdiction believe our section of The Methodist Church shows the greatest "density" of Methodist population of the several Jurisdictions. The nine states of our territory have a population of approximately 22,000,000. The Southern Conferences of the Jurisdiction report for the year just gone slightly more than 1,900,000 church members. With the memberships of the former Methodist Episcopal and Methodist Protestant churches added, the total will go well beyond 2,100,000. And this does not take into account the colored membership of the Central Jurisdiction in our territory. Methodist members, white and colored, make up more than ten per cent. of the total population of the nine states.

As is understood, the strength of the opposition to Methodist union was in the Southeastern Jurisdiction. But in only three states of this Jurisdiction have there been any organized efforts to defeat the will of the great majority of Methodist people. It is not claimed that all our people are well content with the situation; some who accept the inevitable would prefer to continue members of the Southern Methodist Church. But there is far less of opposition to the new order of things than I could have believed possible only a few years ago. An ardent unionist of many years, I cannot forget some of the events of the "War of 1924-'25." But well-nigh all the hurts of other days are healed, and we rejoice that The Methodist Church faces front.

We look forward to the first General Conference of The Methodist Church. The Uniting Conference of 1939 enabled us who are of the South to get acquainted with Methodists from across the line; and this acquaintance helped to higher appreciation of Methodist people from whatever sections they came. I have not expected that, with membership in one great church, all who are Methodists will think the same thoughts. Our differences of viewpoints and convictions have not been because some were Southern Methodists and some "Northern" Methodists. In large degree these differences have been because some were of the South and some of the North. We shall continue to think and act as our traditions and our environments fashion our opinions. And each can make some worth-while contribution to the building of the greater Methodist Church the future shall see.

Laymen in the Methodist Advance

(Continued from page 170)

hurch school. Here is one of the real opportunities for aymen: to be students in the classes of the church school; o qualify consistently to teach and serve as competent fficers; to promote sentiment and enthusiastic cooperaion for the inclusion of all members of the church and he children of Methodist families in the classes of the hurch school; to help extend the program to reach every nan, woman, and child in the community not ministered o by some church; to extend the program through weekday classes and Vacation Bible Schools; to help make the ntire program of teaching genuinely evangelistic; to elp create a program that is genuinely and vitally educaional, approximating if not equaling in its scope and ffectiveness that of our best educational institutions; to elp strengthen our Methodist colleges and universities, vhich are strongholds of liberty of thought, speech, and onscience.

. *Evangelism.*

Every Methodist advance, for that matter every Chrisian advance, has been characterized by a high tide of vangelistic zeal. They have also been marked by great nterest and activity on the part of the laymen of the hurch. It will be so in the present instance.

But what is evangelism? The proclamation of the good ews to all men. And who are evangelists? Jesus made no xceptions. "Ye are my witnesses" applies to all alike. The postles told the story of the good news; so did Stephen, nd Philip, and the women. Surely this is the opportunity f Methodist laymen just as it was for laymen in the days f the early church.

"But how may I be an evangelist?" the layman asks. This is not a question easy to answer. From past expeience, a few suggestions may be made: a Christlike life –"Ye shall know them by their fruits"; a Christian home –the truly Christian home is the greatest single force for vangelism in our modern world; worshipful, sacrificial iving for the furtherance of Christ's kingdom; teaching n the church school; promotion of a genuine revival; romotion of attendance upon the worship services; peronal witness.

The method is not the major concern; the passion for ouls is the vital thing. Every layman is a human personlity through whom the healing power of the gospel may e released for the redemption of all men everywhere.

. *Christian Fellowship.*

The road to a continuous spiritual advance will be ound through a sincere Christian fellowship. Our Methdist churches must become indeed and in truth replicas f the Jerusalem church—genuine fellowship churches.

Christ's mission on earth was a mission of love. He evealed God in His everlasting love for man. He Himlf was the perfect exemplification of love. He loved unto e uttermost, even unto the death on the cross. He ught His disciples to love God, one another, and all men. Ie said: "God is love: love is the fulfilment of the law; ve overcometh the world."

When they fully understood His mission, His disciples tablished at Jerusalem the greatest brotherhood on earth -the beginning of a Christian fellowship that shall at last clude all men. Here is the greatest need of our Methlist churches. It makes little difference how much activ- y there be in a church, what ambitious programs may e undertaken, if a congregation does not have the spirit of genuine Christian fellowship, and exemplify that spirit in relation to one another and to those in need in the community, practically all its efforts will be futile. With such a spirit, a church can undertake any reasonable task.

Nothing else in this world can compete with Christian love. This makes the true Christian church a power that can literally change a world. But this power resides in the laity as well as in the ministry. A real spiritual advance demands laymen who can and will love their brethren and their fellow men everywhere as did the disciples of old—even unto death itself.

7. *Christian Stewardship.*

All permanent spiritual advance is rooted in the understanding and practise of Christian stewardship. Life and all that ministers to life are gifts from God. Life has been redeemed by Jesus Christ. Hence life and all that affects life are a trust, a stewardship. A full-orbed Christian becomes a steward of his time, talents, spiritual resources, and material possessions.

The early Christians were such stewards. Under the tuition of Jesus and the Holy Spirit, they felt this stewardship so keenly that they joyfully gave themselves and their possessions for it and accepted persecution, danger, hardship, and even death in order that they might fulfil their stewardship. Such a spirit of stewardship on the part of Methodist laymen is the paramount need of the hour. Here is the key to a real advance.

The ministers must take the lead, but a great army of laymen must follow. Methodist laymen must see the issue facing the world today as a matter of life and death—life or death to countless millions of souls in spiritual darkness, life or death to man's highest development, life or death to hope and faith, life or death to civilization. Realizing the issue, they will be constrained to a higher stewardship of the gospel through the ministry of the church. They will be found in the worship service, they will undertake specific religious tasks; they will so live in business, political, and social relations as to witness to the Christian truth and way of life; they will give and give sacrificially to spread throughout the world this gospel of light and life.

8. *A New Sense of Reality.*

Finally, our spiritual advance will come with greater power when the layman of the church challenges the man on the street, the industrialist and the union worker, the rich and the poor, the politician and the voter, those entrenched in wealth and those dispossessed, the exploiter and those exploited, the nationalist and the internationalist, with a new sense of the reality of his religion.

This cannot be done by speech alone. It will be the result of a consistent Christian life, for men's lives are living sermons. After all, by their quality of life, laymen have the best opportunity to preach the gospel and secure its acceptance.

If Methodism is to have a great spiritual advance, by their lives and by all proper means of influence, Methodist laymen must not only evangelize but also combat the great social evils of the day: gambling, intemperance, economic injustice, racial hatred, and war.

Surely Methodist laymen will accept the challenge. If they do, The Methodist Church will become a mightier spiritual force for evangelism and world missions, for Christian education, for social justice, and for world peace, and its beneficent influence will go out to the ends of the earth.

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L. O. HARTMAN, Editor and Manager

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On Knowing God

Two excellent books have recently arrived on the booksellers' tables which deal with the age-old, yet ever new, question "Can men know God, and, if so, what is the nature of this knowledge?" The first of these volumes was written by Professor John Baillie of the University of Edinburgh, to whom the religious world is already deeply in debt, and bears the title "Our Knowledge of God."* The purpose of this discussion is the irenic one of trying to distinguish the various valuable insights in those opposing views of the subject which men today champion. With a degree of success which other theologians might well envy, Dr. Baillie enriches our understanding of God by setting forth the unique contributions of Dr. Barth and Dr. Brunner, of the intellectual's confidence and the skeptic's doubt, of the older theistic arguments and the modern mystic's assurance, of the Protestant's intuitions and the Romanist's logic.

Some of the material in this book has been previously utilized by the author in such series as the Gunning Lectures in the University of Edinburgh, February, 1936, and the Nathaniel William Taylor Lectures in Yale University in April of the same year. Yet the book is larger in scope and substance than either of these lectureships. "Our Knowledge of God" is written in a gracious and limpid style which renders it noteworthy in its field.

The second volume under consideration, "The Knowledge of God,"† comes from the pen of Dr. D. Elton Trueblood, professor of the philosophy of religion in Stanford University. Dr. Trueblood is a Quaker and early in 1939 delivered the Swarthmore Lecture in London which later appeared in book form under the caption "The Trustworthiness of Religious Experience." The author, realizing that this theme was but part of the larger question, "The Reliability of Religious Knowledge," expanded his small volume, issued in England, to this American publication. Whereas Dr. Baillie stresses the theological and historical methods of approach to this subject, Professor Trueblood emphasizes more particularly the psychological and philosophical aspects. In a sense these two books represent the differences between Scottish and American points of view in this field. The former relies on the classics of Christian thought for its material and outlook. The latter stands somewhat in the tradition of the mysticism of William James, evaluating in greater degree the documents and experiences of the modern mind, the literary and scientific as well as the primarily religious consciousness, in its endeavor to verify religious knowledge. One author reflects the finest scholarship in the main stream of evangelical Protestantism; the other reveals that genius which the Society of Friends and the subtle freedom of America alone seem to provide.

These two books are complementary in their usefulness to the serious student. They could hardly be surpassed as a Lenten reading project for the minister and the thoughtful layman.

*OUR KNOWLEDGE OF GOD. By John Baillie, D. Litt., D. D., S. T. D. Charles Scribner's Sons: New York. Price, $2.50.

†THE KNOWLEDGE OF GOD. By D. Elton Trueblood, Ph. D. Harper & Brothers: New York. Price, $2.

No Voting Instruction

Separate sets of civics textbooks for white and Negro school children will soon be the order of the day in Mississippi if bills recently enacted by the state senate should become law. The Mississippi senate on February 8, according to an Associated Press dispatch from Jackson, Miss., published in *The New York Times,* passed such a measure by a vote of 37 to 9. The bill provides free textbooks in the first eight grades, but an amendment eliminates instruction in the principles of voting from the civics textbooks for Negroes. The lawmaking body also voted to keep free textbooks for Negroes in separate warehouses.

Hamiltonian Negatives

June 24 is the date fixed for the Republican National Convention. The National Committee of the party, in session in Washington on Friday of last week, selected that date and Philadelphia as the place of meeting. The chairman of the committee, John D. M. Hamilton, used the occasion of the meeting at the nation's capital to voice a challenge that the Democratic Party renominate Franklin D. Roosevelt. Said the Republican chairman in dealing with such a possibility, "We would have a clear-cut issue, and once and for all we would have a showdown on the New Deal, Franklin Roosevelt, and the third term—and we would finish all three." Mr. Hamilton scathingly attacked the New Deal, which he said was making a "defensive, retreating fight." He also asserted that th

Roosevelt Administration had disregarded "the plain mandate of the Constitution," had "tried to pack the Supreme Court with its partizans," and had given ardent sympathy and encouragement to subversive elements seeking the downfall of our American system." "And now," he continued, "the régime would torpedo another American tradition—the tradition that no man, irrespective of how great he is, shall fill the Presidential chair longer than eight years. Their own words confess their lack of candidates as the New Dealers undertake to promulgate the doctrine of the one indispensable man—a doctrine which they would transplant here from the dictatorships abroad." Mr. Hamilton then added, "All signs point to a Republican victory this year."

But there will be no Republican victory this year or any year until the leaders of the party can learn to forego negatives and get down to a robust, constructive program, ignoring the mistakes of Franklin D. Roosevelt or at least maintaining a dignified silence about them. Senility and negative criticism will not win a campaign. The Republican Party, if it were to give its youth a real chance at leadership and were to proclaim a positive message, would have "this year" an unparalleled opportunity to achieve a "Republican victory." Incidentally, a new chairman of the committee might help some.

Later: On Sunday evening over the radio, Dr. Glenn Frank, chairman of the program committee of the Republican National Committee, explained at some length a report from his committee which was made public in detail through the newspapers on Monday. The program deals mainly in principles intended as guidance for the platform-makers of the coming Republican convention and makes constructive suggestions on such subjects as reduction in federal expenditures and balancing the national budget, improved capital-labor relations, trade agreements, farm relief, and reduction of unemployment. The report is the first real gleam of light that has emanated from Republican Party councils in the last seven years. It addresses itself more to a constructive way out of our present dilemma than to "panning the New Deal." Why would not Glenn Frank make a capable chairman of the Republican National Committee or, for that matter, a candidate for the Presidency?

Daring Raid

Suddenly on Saturday of last week, under instructions from British naval authorities, the British destroyer "Cossack," in Norwegian waters, attacked the "Altmark," the German prison ship attached to the "Graf Spee," the pocket battleship that was sunk some weeks ago in the harbor of Montevideo. Men from the "Cossack" boarded the "Altmark" and after killing five Germans and wounding five others, two of them fatally, gained control of the vessel and released some 326 British prisoners. Just previous to the raid, the "Altmark" had been passed by the customs authorities at Bergen, Norway, after a superficial examination which failed to reveal the fact that the vessel was in reality an auxiliary unit of the German navy and at the time had in its hold British prisoners. The German Government is described as "furious" over the incident and as forgetful of the fact that its navy has sunk several British vessels in these same neutral Norwegian waters. The "Altmark" affair promises to mark a new turn in Allied policy, since the British feel that, if neutrals will not or cannot carry out agreements respecting the conduct of belligerent vessels in their waters, the Allied nations must take measures to protect themselves.

Not for Sale

A startling proposal that the Japanese Government make a donation of 10,000,000 yen to American missionaries in China with the purpose of inducing them to participate in the "new order" in Eastern Asia was made recently before a budget subcommittee of the House of Representatives in Tokyo by Hajime Hoshi, according to a special wireless dispatch to *The New York Times* on Friday of last week. We feel sure the members of the various mission boards in the United States to a man will answer this outrageous proposal with a "No, thank you. We are not for sale."

Backs to the Wall

Less than three months ago Russia opened an attack upon Finland. The populations of the two countries are in the ratio of 45 to 1, and it was thought the Soviets could annihilate the Finns by sheer force of numbers. But the Russians, owing to poor training and morale, bad strategy, and the intelligent resistance of the Finns, lost heavily and blundered terribly until finally the Bolshevik command awoke to the necessity of a new strategy and more power. Early this month, therefore, the Russians launched a new attack with Viborg as the objective. The Finns were forced to drop back, and are now crying for help from other nations. Some aid has reached them, but Norway and Sweden fear to take an active part and the Allies apparently dread driving Germany and Russia into clear-cut cooperation. Meanwhile the Finns at the Mannerheim line are fighting valiantly with their backs to the wall.

Closer and Closer

As the days come and go, Naziism and Bolshevism appear to be coming closer and closer together. Both, of course, are totalitarian in attitude. Indeed, there are those who suspect that Hitler has all along been simply a "front" for Moscow.

In an appeal made last week to world labor, Dr. Robert Ley, head of the German Labor Front, in forthright Bolshevik fashion called upon the "workers of all lands" to "unite to smash the rule of English capitalism." He declared that the Nazis were "willing to hit capitalism on the head wherever we find it."

By a strange irony of fate, Fritz Thyssen, former German steel magnate, who was the leader in setting Hitler on the throne of power, has now repudiated his protégé and in turn has himself been deprived of his citizenship and is now an exile in Switzerland.

Before long we may expect to see all disguises thrown off and Russia and Germany merged into one vast block of Bolshevik tyranny.

YOUTH TO THE FRONT

Youth everywhere today is coming to the front in this world of turmoil. Convinced that the oldsters have "made a mess of things," the coming generation insists on taking the leadership in every field of thought and activity. For the most part these young people are uncompromising idealists bent upon bringing in a new order of things without delay or much reference to the traditions of the fathers. They have ambition, faith, hope, and they believe in themselves and their power to change contemporary conditions.

No more dramatic illustration of the strength of this new trend could be found than the recent meeting of the National Assembly of the American Youth Congress in Washington. The assembly was addressed by such distinguished leaders as President Franklin D. Roosevelt, Mrs. Roosevelt, and John L. Lewis, and took forthright action on many subjects, among them war and peace, sending a message out to the youth of the world promising that American youth would work unceasingly "until the slaughter of our generation is stopped." Cooperation by the Youth Congress with farm and organized labor groups which have a "common legislative program" was approved. The assembly also adopted a broad program including such aims as getting jobs and governmental aid for young people and safeguarding civil liberties, and voted in favor of an Inter-American Youth Congress to be held in Havana about September 1. The Youth Congress was a storm center of attack by certain conservative leaders who declared that it was permeated with Communism.

The meeting at Washington was highly significant, however much certain grayheads may contend that it was "not representative" and "amounted to nothing." The gathering was a signboard for all men and women who can read and reflect. The church of Jesus Christ particularly should take note of what is happening today in the world of youth.

The plain, bald fact is that, speaking broadly, the church is letting its youth slip out of its hands. Some very encouraging exceptions here and there to this trend only serve to emphasize our general failure to capture and hold the coming generation for Christ and His kingdom. Worst of all, where churches have succeeded in holding some young people, they have frequently allowed the keenest boys and girls to slip out of their hands because the preaching, the teaching, and the program of activity were weak and antiquated. Youth is eager and alive. It wants to know the truth and to follow a course of action which really counts for a better world.

Young people of course make mistakes, as do older persons. There is, it must be admitted, a blind spot in the thinking of many young men and women in the promotion of reform programs. They discuss with unction the shortcomings of our present social order and cry aloud for social reconstruction. They see in Russia a movement of the highest idealism, overlooking, of course, the fundamental weaknesses of Bolshevism, which are today being glaringly revealed in the clumsy and largely ineffective war on Finland. The breakdown of Russia in that encounter and in its prestige and influence throughout the world lies, not in its failure to proclaim noble ideals and to carry on an effective propaganda campaign throughout the world, but in its surrender of moral integrity and its repudiation of basic spiritual power. The pact with the Nazis and the attack on Finland have sounded the death knell of Soviet Russia's leadership.

Back of any movement for human betterment which can give promise of vitality and permanence there must be a whole-souled recognition of the fundamental importance of moral and spiritual reserves. The question of backlying motives must not be overlooked. The ethical imperatives must not be forgotten in our eagerness to achieve "a changed world." In just a word, this ignorant, sinful old world is not going to be transformed by any "fourteen points" of idealism or arresting program of practical reform unless they have behind them the irresistible power of genuine religion. Youth will find, if it overlooks the deep spiritual resources and reserves of life, that presently its movement will be found stopping like Mark Twain's steamboat to blow its whistle. Only as our boys and girls are imbued with the moral idealism, the keen insight, the tireless patience, the kindly tolerance, and the matchless bravery of the Christ will they acquire sufficient enduring power to conquer the evils of our time and set up a new order in which peace and righteousness shall dwell.

And here is where the church comes in. If we have indeed been giving youth a stone of old dogmas, hoary traditions, cowardly inhibitions, professional service when they have been asking for the bread of life, let us repent in sackcloth and ashes and resolve to do so no more. Let the church become genuinely sympathetic with youth in its hunger for a broad and virile gospel that shall take in all ranges of life, and boldly proclaim such a message. Let the church wholeheartedly welcome youth, bearing with its mistakes and shortcomings and using its fine enthusiasms and abilities for the work of the kingdom.

Why is youth going secular, sometimes socialistic or communistic? Why? We Christians need to rethink our attitude toward youth, and the preaching and the program of the church, and determine that whatever may come, we shall do our utmost to keep train, and use organized Christianity's best asset.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

The story of Joseph is well worth the most careful study. course there is not space here for even a remote proach to an adequate account of the riches that it ntains. All that can be done is to point the way to the preciation of some one of its many treasures. Let us, en, look at the story of Joseph and his brothers as a study the meaning of true forgiveness.

First of all, the story tells us that forgiveness is not erely a matter of refraining from revenge. It isn't even imarily an absence of malice. After all, there was nothg particularly grand in Joseph's refusal to exact from s brothers a return for their ill treatment of him. It asn't even specially commendable that he did not feel vengeful. After all, he had the villainy of his brothers to ank for all the gorgeous fulfilment of his boyish dreams. e would have been a hard-hearted person, altogether too imly righteous, had he returned in kind the evil done to m long ago, now that the evil had turned so completely good.

No, forgiveness as it appears in the story of Joseph eans a deep understanding of these guilty brothers, an preciation of their possibilities, an insight into what ey needed if they were to overcome the handicap of eir own loss of character and to make themselves into e kind of men they ought to be and could be. Joseph w his brothers not simply as men who had treated him ith treacherous cruelty but as men who had acted so as destroy their own chances of developing rich and truly man lives. They were to him less guilty than needy. nd his aim was to supply their need and to help them to gain the manhood they had forfeited. He looked at them t from the standpoint of his own selfish interests but m that of their own deepest good. This is real forgiveess, this is love. It is real love, not sentimentality. Esau, der somewhat similar circumstances, could clasp the turning Jacob to his breast in complete forgetfulness of e unhappy past. But Esau did not have the power or e insight to appreciate the real need of his brother or be able to do anything to help him.

Second, it is to be noticed that Joseph saw that what his others needed most of all was to face the facts about emselves. The trouble with them was that they had been d still were living in an unreal world. There they stood fore him, telling him that they were all true men, and en going on to say without a qualm of conscience that ey came of a family of twelve brothers, one of whom as not." They did not see themselves as they really were. r had they seen Jacob as he really was, an aging man, ttered about by the storms of life, pathetically attached this precocious and attractive child of his later years. ey had hardly seen him as a human being, certainly y had not seen him as their father. Blinded by their n selfish pique, their hurt pride, their burning sense of treatment, they had actually been able to dangle the od-stained coat of many colors before the poor old s of their own father and ask him if he recognized it! ey had not seen Joseph as a precocious and promising lad, with all the tendencies to conceit and bumptiousness which too often go with the early development of unusual powers, needing the wise and sympathetic guidance of his older brothers all the more because of his father's unwise partiality. They did not see him as a brother at all, but as a nuisance, an obstacle in their path, a disturber of their peace. As for themselves, they did not see a group of selfish and incredibly brutal wretches, devoid of faith and loyalty, not even ordinarily decent—no, they were all true men, who once had been obliged to act sternly to protect themselves from unwarranted injustice. The most terrible thing about sin is the way in which it blinds the eyes to reality.

Joseph opened the blind eyes by putting his brothers into the very place that once they had prepared for him. In the terror and darkness of an Oriental prison they felt what he had felt, and then they awoke to the true nature of their own misdeeds. Then they were on the way to the possession of their better selves, and then Joseph could welcome them as at last, what they had never been before, his brothers.

It is a grand study in the nature of forgiveness. But there is a grander. Jesus also sought to bring His brethren into a proper relation to God with a full appreciation of their value and an equally full insight into their needs. He saw that what men needed most of all was to face the facts about themselves. He saw that the most terrible fault of human nature was the tendency to build a false and unreal world and to live in it in a smug indifference to its sordidness and its pettiness. He saw that His task was to arouse His brothers to a realization of their own needs and their own possibilities. He saw that forgiveness meant nothing if it simply remitted punishment and left those who were forgiven in their unloveliness of life and character, abandoning them to the fate of a complacent acceptance of the petty and the base. He came that He might bring to men life and that more abundantly.

His cross in all its radiance and in all its terror is the means He used to open the blind eyes. Joseph made his brothers suffer that in their suffering they might remember the past and see it as it was. Jesus suffered Himself, hanging on the cross, that His brothers might in His suffering see the love on which they had trampled, which they had neglected without knowing what they did. Jesus suffered that men might see the kind of world that they were building, a world in which flawless goodness and perfect love was tortured and put to shame and butchered. Jesus suffered that His brothers might see the real world of goodness and truth and love and beauty, and see it as a world in which they might have a place. Jesus suffered that men might see the power of that world, invincible, beyond the reach of anything their false world might try to do.

It would do us all a world of good were we to begin to appreciate the meaning of the cross. Perhaps a study of the inner meaning of the forgiveness of Joseph may be our beginning in these days of Lent.

The Cross in History

A. J. MUSTE

[From Chapter III of Dr. Muste's book "Non-Violence in an Aggressive World," a forthcoming publication of Harper & Brothers. Printed here by permission of the publishers.]

Someone has used the phrase "the cross as maker and yardstick of history." That suggests, for one thing, that it is on "the plane of history," not in a "beyond history," but in this history of men, classes, nations in which exploitation occurs and wars break out, that the cross, the way of the cross, is a force and an applicable standard of judgment. The phrase suggests also that it is on the great scale of history, in the affairs of races, classes, and nations, and not merely or chiefly in intimate relations between individuals, that the cross is the determining force and conquering ideal and pronouncer of judgment—that it is history which validates the cross.

Such ideas are, however, constantly challenged and the pacifist's espousal of them deprecated and scorned, both in and outside the church.

What is more important and serious for us is that in theological and religious circles also the implications of that phrase I have quoted are challenged. The problem of politics and economics, we are told, is that of justice, not love.

But it seems to me that in the Jewish-Christian revelation the cross is the crucial event in history, our human history; that the concept of the cross, of suffering love as supreme redemptive power, was a social concept, which was revealed to men who faced overwhelming and bitter historico-political and economic dilemmas as a way of meeting precisely such dilemmas.

The concept of God Himself as One who suffers with peoples at a definite historical moment when they groan under quite concrete social oppression, and who takes measures to redeem them from this bondage and to set up a kingdom based not on power but on ethical foundations, on a love (covenant) relationship between men and God and men and men—this is already prefigured and in part expressed at the very beginning of Jewish religious history. The record is found in the book of Exodus, which gets its name from an historic "walkout" led by Moses.

But the idea becomes much clearer in later prophets. Israel began with a conception of God largely tribal. God is power. He is patron of your tribe, and his law runs in its territory, not beyond. If you have might in relation to other tribes, it means your god is puissant. If you are licked in battle, your god has been licked.

What ordinarily happened then was that your tribe was absorbed, if not annihilated, and you accepted the victorious god. But that did not happen to Israel, hemmed in and presently crushed like some Belgium or Czechoslovakia between the empires of Egypt and Mesopotamia. Israel survived its destruction as a nation. How? Why?

The only answer history gives is that in that crisis Israel through the prophets received and in a slight degree accepted a revelation of God, a deeper insight into the character of God, of ultimate reality.

The revelation came to this: God is not power, domination. This is not the finally real. The thing that counts is not a state which has power, economic, political, and military, as against other states. Righteousness, and again as in Exodus, "social righteousness," counts. But righteousness is not geographical in character. It reigns, if at all everywhere—even in Egypt and Babylon of your captivity

Let us turn now to consider Jesus' wrestling with the same problem that confronted the prophets of the great age. Anyone who thinks of Jesus as a secular revolutionist socialist, or communist is certainly mistaken. But it is quite as mistaken to think of Jesus as a Barthian who could make distinctions as to the sphere of life in which the law of love is fully operative. He, too, finds his nation ground under the heel of the dictator.

He knows Himself called to be God's instrument to redeem His people, "to proclaim liberty to the captives." But how to do it? Surely He must achieve influence power? He must take "the kingdoms of the world and the glory of them"? Then He will be able to use His place and power to establish God's reign. If this means that He must stoop, "bow the knee" a little, surely that could not be helped. But it was precisely this suggestion of compromise, the idea that evil might overcome evil, that He rejected most decisively.

If one rejects the method of domination and violence in order to overcome evil and establish the reign of good what means can he then use? He can live the life of love He can proclaim it to his fellows and urge them to adopt it. He can expose the hypocrisy of those who have power in church and state and the evils of their rule. He can organize in peaceful ways to bring about a different order If a man does all these things, he will meet opposition. If he refuses to fight back, he is likely to be defeated and killed. Jesus accepted that fact. He rejected the way of the sword and knew that He would therefore have to tread the way of the cross. Peter could not understand that, but when he exclaimed that the Christ whom he had just confessed must not be crucified, Jesus again said, "Get thee behind me, Satan!" The idea that there is another way than this of suffering love was for Him the last, most subtle, most Satanic temptation which assails the good man, the man eager to help his fellows. Jesus' other contemporaries did not understand Him at this point either They stood at the foot of His cross and said: "Let him now come down from the cross, and we will believe on him"—that is to say: "He is good and great, He could be Messiah, our deliverer, but not in this unrealistic, fantastic fashion. Let Him now come down from the cross and— But Jesus had made His decision.

To His people Jesus in effect said: "Do not hate the Romans; love your enemies. You think the Romans are oppressors, they conscript you, they take your cloaks, they 'rob widows' houses'? But so do you, Pharisees. You to have violated all the canons of social justice. And it worse for you, because you had the light of the great prophets of the past to whom you like to build monuments, whereas the Romans did not.

"If now you, the chosen people of God, do not repent change your whole outlook and take first the beam out your own eye, then how can we ever get out of this mess into a better world? If even God's people can only join t

ndless circle of meeting evil with evil, if the salt has lost s savor, its distinctiveness, wherewith shall it be salted?

"Furthermore, if you do not live up to your greater ght, if you trample it underfoot, how can you honestly laim that you represent more sacred values, a higher rder than the Romans, which you must and may defend y any means at your disposal? If war comes under these ircumstances, it will not be a war of light against darkess, God's hosts against Satan's. It will be a war of brute orce against brute force; or, more accurately, of one misuided group of God's children called Jews against anther misguided group of God's children called Romans.

"A new, distinctive force and technique must be introluced into the situation. Do you, therefore, prove yourelves the sons of the prophets, rather than the sons of hose who killed the prophets. Do you repent; give up elfish, imperialist ambition, renounce every foolish intenion to overcome evil with evil, to stop Cæsar with his own veapons. Do you devote yourselves to infusing a spiritual rinciple, the saving social principle of brotherhood, into his great politico-economic structure which men have ucceeded in building and which has such great possiilities.

"Do you do that and by being thus willing to risk your wn life as one power-state among many, you will save ourself. And you will save this civilization, this magificent body which needs a soul. Cæsarism will not be ble to stand against such faith, righteousness, and love. shall then be King, a King of a new kind, 'meek and iding upon an ass.' You shall know the peace of God, not he uneasy truces of man.

"If you will not take this way of peace, if, in selfighteousness and selfishness and fear, you bring yourself own to Cæsar's level, use his weapons, you will join Cæsar's representative presently in crucifying me. Then estruction will overtake you. And since the salt that hould have preserved this civilization will have proved avorless, this civilization also will degenerate and perish.

"But," Jesus concluded his religious-political manifesto o His people, "that will not be the end. You will not have efeated my Father-God. Into His hands I shall confiently commend my spirit, that spirit on which every nduring society will have to be built. After three days I nall rise again. You will see the Son of Man coming in is glory."

So the prophetic revelation comes each time in a proound political, social, cultural, spiritual crisis marked by ne emergence of brute power and its deification. Each ime the prophet urges the nation to take the course of epentance, non-violence, love of the enemy—to take sufferng on itself, not to inflict or desire to inflict it on others. ach time the prophet proclaims God, the Spirit, as ightier than the dictator. "The Egyptians are men and ot gods, and their horses are flesh and not spirit." How e you going to meet this horseflesh except with more nd better horseflesh, this Nebuchadnezzar, Cæsar, Herod, xcept with a bigger and better dictator? No, says the rophet, spirit, spirit of God, righeousness, love is mightr. And in each case the prophet of realism and doom roclaims also the undying hope: the kingdom of God is hand.

What is the verdict of history upon this religiousolitical strategy? The Jews did survive—not the Amorites nd Hittites, nor yet the Egyptian or Babylonian empires -and they survived because the Remnant at least sponded to the prophetic revelation and centered Israel's e in an idea, in God, not in power. And has not Israel, precisely through "the Law and the prophets," been a savior of mankind?

As for Jesus, whom has history vindicated; the Jews and Greeks and Romans who saw the Roman Empire and civilization as real and victorious and the cross as a stumbling-block and foolishness? Or Paul and the early Christians for whom Rome's schools and palaces and banks and tramping legions were already gone and dead, who exultantly preached Christ crucified, and saw and heard none but "the Lamb that is in the midst of the throne"—not bull or lion or dragon or ass, but the Lamb, symbol of gentleness, of seeming helplessness in the presence of evil, of sacrificial love, which is at the heart of all real power and the secret of every final victory in this universe? Thenceforth and until this moment, history has been stamped with the seal "Anno Domini."

Everyday Living

A PHILOSOPHER?

★

Joseph Fort Newton

"Hast any philosophy in thee, shepherd?" was the question asked by Touchstone in the Shakespeare play "As You Like It." Yes, every man is a philosopher, whether he knows it or not.

Some men live as they think, others think as they live —finding, or making, reasons for what they want to do. Each has his philosophy, his thought about what life is, and acts upon it.

In London there are two lovely old churches standing right in the middle of the Strand, one of them St. Clement Danes. It splits the traffic in two, as if to assert its right to be there.

On an April day in 1778, two old friends met in front of the church who had not seen each other for forty years. One was Dr. Samuel Johnson; the other, a man less known, was named Oliver Edwards.

Indeed, we know nothing of Edwards, beyond the fact that he talked with Johnson on that particular day. But he said one thing, never forgotten, and which is worth thinking about a lot.

"You are a philosopher, Dr. Johnson," he remarked, no doubt with a twinkle in his eye. "I have tried, too, in my time to be a philosopher; but I don't know how, for cheerfulness was always breaking in."

There is a picture to remember—a man trying very hard to take life seriously, even solemnly, but unable to do so, chuckling on his way with a light-heartedness he could not repress.

Bless his happy heart, if he would only tell us the secret of finding so much happiness within him and around him that at last he gave up, in laughter, his effort to be a philosopher!

What a philosophy it would be, worth going miles to hear, if he could keep his face straight long enough to tell it. What a relief from the sad, cynical, or somber philosophies we listen to.

Such a man might be surprised to be called a philosopher, like the man in the French story who was amazed to learn that he had been speaking prose all his life, and did not know it!

PERSONS

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Two of the most faithful workers in the Providence Methodist Church of Easthampton, Mr. and Mrs. E. Dana Torrey of Glendale Village, were honored on their golden wedding anniversary, Monday, February 12, by a reception and party given at the chapel of the church by 150 friends. Gifts were presented from several different groups, including one from the parish, presentation of which was made by the pastor, Rev. Louis E. Whitchurch. Mr. and Mrs. Torrey were married at the church parsonage by the late Rev. David Sherman. Mr. Torrey's introduction to the church was when he was carried into it in his mother's arms as an infant, and that association has never been broken through the years. He is a member of the official board. Mrs. Torrey teaches the adult women's class in the church school, and is a member of the Ladies' Social Union and the Woman's Home Missionary Society. Both Mr. and Mrs. Torrey are to be found in their pew every Sunday morning and attend all other functions of the church.

Rev. Max Dieterle, a member of the East German Conference and pastor of the Tremont Church in New York, is bereaved by the death of his wife, Emma C. Dieterle, which occurred on Monday of last week in Bethany Deaconess Hospital, Brooklyn, following an operation. Mrs. Dieterle was seventy-one years old. She had been president of the Conference Woman's Foreign Missionary Society and of the Ministers' Wives' Association. Besides her husband, she leaves a son, Kurt H. Dieterle.

Rev. E. A. Hammerberg, pastor of the Methodist Church of Ekenas, Finland, was injured recently when a bomb fell some sixty feet from his church, according to advices received from Finland by Bishop Raymond J. Wade. The church was badly damaged. Mr. Hammerberg has been able to leave Ekenas and is now in Sandviken, Sweden, the home of his mother. His wife and infant son also are in Sweden, having left Ekenas some days before this particular raid; the baby was, for a while, confined to the Baby Hospital in Stockholm as a result of earlier exposure in the woods during an air raid. Mr. Hammerberg is one of Finland's best-known evangelical preachers. He is a graduate of Illinois Wesleyan University and of Garrett Biblical Institute.

Rev. Harold C. Case, minister of Elm Park Methodist Church, Scranton, Pa., was counselor and discussion leader in a pacifist retreat in Fall River, February 8 and 9. The group met at the home of Rev. and Mrs. John Atwood of Brayton Methodist Church, to consider the religious foundations of the Christian pacifist faith. Dr. Case is a member of the General Conference Commission on World Peace. Those who participated included the following Massachusetts Methodist ministers and wives: Rev. and Mrs. A. Darold Hackler and Rev. J. Bernard Gates of Fall River, Rev. and Mrs. Hiram C. Weld of Hull, Rev. Harvey K. Mousley of New Bedford, Rev. W. Jackson Burns of Cataumet, and Rev. L. Hoover Rupert and Rev. Keith Kanaga of Boston University School of Theology.

Rev. and Mrs. Frederick J. Kellar, Methodist missionaries in Algiers, North Africa, have returned to their field of service after a year's furlough in the United States.

South Church, Manchester, Conn., mourns the death of Blanche Cleaveland Keith, wife of J. Howard Keith, which occurred on Thursday, February 8, after several weeks' illness. Mrs. Keith had been actively identified with South Church since February 6, 1910. She was president of the Woman's Foreign Missionary Society for twelve years, and for many years was a district officer of the society. She had also served on important church boards and committees, and had taken an active part in civic affairs of the town as a member of the Daughters of the American Revolution and the Red Cross. Funeral services were held in South Church on the afternoon of Sunday, February 11, with her pastor, Rev. Earl E. Story, in charge. Interment was in the Cleaveland family lot in Stafford Springs, Conn., where Rev. J. I. Bartholomew read the committal service.

Grace Nies Fletcher has a story in the February 10 issue of *The Saturday Evening Post* the idea for which, she tells us in an author's item appearing on an earlier page of the magazine, she found in something her father—the late Rev. L. A. Nies of the New England Conference—told her before he died two years ago. He said, she relates: "When I pass through the door into tomorrow, I want you to have the choir sing the Hallelujah Chorus. But as for me, I shall be standing beside the Creator, laughing and flinging out a few stars. And I shall be singing too." Mrs. Fletcher's *Post* story is entitled "A Few Stars."

Dr. Daniel L. Marsh, president of Boston University, and Mrs. Marsh, who are on a visit to Florida, were honor guests at a luncheon given on Friday of last week at the Everglades Club, Palm Beach, by Ernest G. Howes, chairman of the executive committee of the Boston University trustees. Dr. Marsh spoke informally on what he termed his favorite theme: "The New Boston University, not only greater than any of its parts but greater even than the sum of them." On Monday of this week Dr. Marsh was scheduled to address the round table forum of the Four Arts Club of Palm Beach on "The Road Away from Revolution."

The death of Hans J. Roan, a member of the Board of Foreign Missions of the Methodist Episcopal Church since 1924, occurred at his home in Boise, Ida., February 9, after an illness of about a week following a heart attack. Mr. Roan was a civic and religious leader in Idaho, and a close friend of the late Senator William E. Borah. He had been a lay delegate from Idaho to all the General Conferences of the Methodist Episcopal Church since 1924, and was a member of the Uniting Conference in 1939. Several years ago he was a member of a Methodist committee sent to China, Japan, and Korea to study missionary work. His wife survives him.

Miss Mary Jane Young, assistant professor at Boston University School of Religious and Social Work, left Boston on Thursday of last week for Ottawa, Canada, to take up war-time duties for the British Empire. She will enter immediately either the Canadian governmental service organization or the Red Cross. Miss Young was born in Canada and has retained her citizenship there. Previous to her appointment to the faculty of the School of Religious and Social Work four years ago as assistant professor of religious education, she had studied at Boston University for five years to obtain her master of arts and bachelor of religious education degrees.

Dr. Armine T. Wilson, who during the past year has been chief resident physician at the Children's Hospital in Cincinnati, has been notified of his appointment to the staff of the Rockefeller Institute of Medical Research in

New York City for a year's special work in bacteriology. Dr. Wilson is the son of Rev. Harry C. Wilson of Cincinnati, associate editor of Methodist church school publications.

Marion LeSourd, father of Dean Howard M. LeSourd of the Boston University Graduate School, celebrated his ninetieth birthday February 8 in St. Petersburg, Fla. He is the oldest living alumnus of Ohio Wesleyan University in point of age. Dean LeSourd went down to Florida for the birthday celebration.

Mrs. Gordon Pickell, whose sudden death occurred recently at her home in Brantford, Ont., was the mother of Mrs. A. G. Davis and Mrs. Zebedee Andrews, whose husbands are pastors of the Methodist churches at Brunswick and Randolph, Maine, respectively.

Rev. Mark R. Shaw of Melrose has been named by the Federal Council of Churches as a special delegate to the National Study Conference on the Churches and the International Situation to be held in Philadelphia, Pa., February 27-29.

Dr. Robert Lee Stuart, president of Taylor University, Upland, Ind., is the speaker for special union services being conducted at the Kedzie Avenue Methodist Church in Chicago, February 19 to March 3. These services are being sponsored by five Scandinavian churches of that city. Dr. Stuart will also speak over radio station WJJD, Chicago, from 12.30 to 1 each noon during this period, on the program sponsored by the Chicago Christian Business Men's Committee.

Rev. Franklin Marshall Wilson, for twenty-eight years a Methodist missionary in India, and since his retirement in 1933 active in speaking and lecturing on behalf of India in the United States, died on February 13 at his home in Highland Park, Los Angeles, Cal., of heart failure. He is survived by his wife, the former Mary Eva Gregg, missionary of the Woman's Foreign Missionary Society, whom he married in 1912 in Muttra, India.

Dr. Herbert J. Burgstahler, the new president of Ohio Wesleyan University, was greeted by some sixty members of the New England Alumni Association of the university who on Wednesday evening of last week, despite the blizzard, assembled at the Harvard Faculty Club in Cambridge for a dinner in his honor, on the occasion of his first visit to New England in his official capacity as university president. On Thursday noon Dr. Burgstahler was the guest of a small group for luncheon at the University Club in Boston. The new president is spending three months visiting alumni groups throughout the nation. His itinerary covers the East in February, the South in March, and the Far West in April.

Miss Joy Homer, whose vivid account of her experiences during the past year and more in North China appeared in a recent issue of the Herald under the title "Through Floods and Famine," will be a speaker at the annual Founders' Day celebration of the New England Branch of the Woman's Foreign Missionary Society, to be held in Tremont Street Church, Boston, on Wednesday, March 20.

The engagement of Rev. W. Jackson Burns, a senior in Boston University School of Theology and pastor of the Methodist Church at Cataumet, to Miss Evelyn R. Stapleton has been announced by Miss Stapleton's parents, Mr. and Mrs. Walter E. Stapleton of Norwich, Conn. Mr. Burns is the son of Mrs. May O. Burns of Carrollton, Ill. He is a graduate of the University of Illinois, and was recently awarded the Jacob Sleeper Fellowship from the School of Theology for graduate study. Miss Stapleton was graduated from Colby College and studied in France for two years as a foreign exchange student appointed by the Institute of International Education. The wedding is planned for August.

EVENTS

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Boston and New York boys will share equally in the award of $200,000 for college scholarships made available for the 1940-'41 academic year by the Hayden Foundation. One of the six institutions of this city which the worthy needy boys selected may enter is Boston University.

A unanimous decision of the United States Supreme Court, handed down on Monday of last week, Lincoln's birthday, saved from death four young Florida Negro farmhands convicted of robbery and murder of an aged white merchant in 1933. The opinion, read by Justice Hugo L. Black, once a member of the Ku Klux Klan, held that the prisoners' confessions and pleas of guilty had been obtained in gross violation of the guarantees of civil rights provided in the Fourteenth Amendment to the Constitution. That amendment, it will be recalled, was passed after the Civil War to protect the newly granted rights of Negroes from arbitrary state judicial action.

A new youth group, calling itself "Campaign for Youth's Needs," has been organized as a rival organization to the American Youth Congress, according to a special dispatch to *The New York Times* dated Washington, February 11. One of the ten organizations affiliated with this new federation, the *Times* reporter states, is the National Council of Methodist Youth. Lewis Conn, director of the federation, is quoted as saying that the "Campaign for Youth's Needs" will "repudiate the support of any group which upholds totalitarianism anywhere in the world."

Tuesday evening, April 30, will be "Home Missions and Church Extension Night" at the General Conference in Atlantic City. For this occasion the general home mission and church extension agencies of the church are planning a unique presentation, combining pictorial and dramatic features. Representatives from different fields will be present to give glimpses of the united home mission program of the new church.

The Committee on Cooperation in Latin America, representing some thirty American and Canadian mission boards of Protestant denominations having work in Latin America, is holding a dinner on Tuesday evening of this week in New York, to welcome its new executive secretary, Dr. Stanley W. Rycroft, who has just come to this country after twenty years' missionary service in Peru. Born in Lancashire, England, and a graduate of Liverpool University, Dr. Rycroft went to Lima, Peru, as missionary teacher in Colegio Anglo-Peruano under the Free Church of Scotland; was vice-principal of that college from 1926 to 1939; received his doctorate of philosophy from San Marcos University, Lima, and was also a professor there; was on the board of directors of the Lima Young Men's Christian Association, and in 1937-'39 was president of the Evangelical Alliance of Peru, serving as delegate to the Madras conference of the International Missionary Council in 1938. Dr. Diffendorfer, chairman of the Committee on Cooperation in Latin America, is to preside at the dinner and introduce Dr. Rycroft. Dr. John R. Mott of the International Missionary Council is to be one of the speakers.

Things to Think About

★

WORTH M. TIPPY

The census of 1930 showed that nearly half a million women, some married, some single, not only worked regular hours for wages but also kept house and were the sole support of others in their families.

The great majority of women who work for wages do so because of economic need, and not because of an urge for careers. If they are married, unemployment or low wages in their families make their earnings a necessity.

In spite of the development of education in the last hundred years, the American people cannot be called well educated. Of the 75,000,000 adults in the United States, about 36,000,000 did not finish the eighth grade. Probably half that number did not finish the fourth grade, and at least 3,000,000 can neither read nor write.

Education, reports the National Youth Administration, requires immediate improvement. The quality of school programs must be raised. Young people, especially those out of work, require vocational training. Financial and administrative reforms are badly needed. In low-income states and areas, there must be grants of money. Greater provision must be made to help young people whose families are too poor to keep them in school. Negro schools must receive help and must have longer terms of school. In Laurel, Miss., Negro children have nine months' school, but children outside the city have four months.

It has been estimated that 7,000,000 people in the United States have syphilis at any given time. Only a small proportion as yet get proper treatment. This is due to failure to recognize the infection in its early stages; to lack of accessible clinics in small communities; and to quack treatment and patent prescriptions sold by drug stores.

Mr. Owen D. Young, vice-chairman of the American Youth Commission, and former chairman of the board, General Electric Company, reported approximately 4,000,000 unemployed youth between the ages of fifteen and twenty-four at the close of 1939. Speaking for the commission, he advised that children be required and enabled to attend school up to sixteen.

He urged "employers to create opportunities for youth, since they must have work. The fact that older people own the property and control practically all the jobs lays upon them the major responsibility for making the opportunities match the number of youth they have brought into the world."

The most startling recommendation, coming as it does from one of the great business leaders of the nation, is that the Government shall provide work for those young people who cannot get work in private industry. "Every young person who does not desire to continue in school after sixteen, and who cannot get a job in private enterprise, should be provided under public auspices with employment in some form of service.

"In addition to all types of conservation activities, and the construction of useful public buildings, one type of work which would be of true service to the community, and which should be greatly expanded, would consist of producing the goods and services that are needed by the young people themselves and by others who are unemployed and in need.

"The commission does not regard this as competition with private business, although it would be so considered by many persons. In any event, it is far preferable to unemployment, or the levels of taxation which would be necessary to the support of a decent level of subsistence for those in need, if they are not allowed to do anything for themselves.

"Society in each generation has an obligation to provide for youth full opportunities for vocational exploration, training, and public service. The existence of a world crisis, by making clear to the nation the need for internal as well as external strength, serves only to emphasize the present obligation. Much time has been lost, and too many young people already have a history of frustration and wasted years. There is all the more reason for strengthening this weak point in the national fabric as soon as possible, now that its dangerous nature is evident."

What's Good in the Movies

★

LILLIAN WHITE

"Pinocchio"

When I wrote recently that I thought John Ford had become America's greatest motion picture director, I was momentarily forgetting about Walt Disney and Charlie Chaplin because their work is of such an entirely different nature. They too are a great credit to moving pictures. "Pinocchio" is perfectly delightful, a film to be seen and enjoyed again and again like a beautiful picture book. It is so lavish in its amusing and significant detail that it would be impossible to see it all at one showing. Disney has been exceedingly generous, has given us more than our money's worth. The picture would have been a good one with half as many interesting details as he offers. For example, one or two performing clocks would have been good, but we are generously given a half-dozen or so and then a watch. Possibly the picture loses something in serenity by being too full of action and detail or sweeping these treasures too rapidly in front of our eyes for us to enjoy them to the full.

"Pinocchio" well illustrates one of the chief differences between a good moving picture and a poor one—imagination. It is the fertile imagination of Walt Disney and his colleagues that makes "Pinocchio" and the other Disney cartoons so distinctive. Every character is good, but there are no words to describe the perfection of Figaro the cat and Cleo the goldfish. One can't even recall them without having a delicious warm, chuckly feeling inside. They aren't realistic, but they are truer presentations of cat and goldfish personality than photography or realistic drawing could give. The artist has caught in ink the things one feels and thinks when one sees those household pets.

For what age of children is this picture suitable? I would not take pre-school children to it. It is too complicated, too confusing, and possibly even frightening for those who are still struggling to learn the difference between the real and the imaginary in their new world. Even your school child may be pretty well mixed up about conscience when he has seen Jiminy Cricket in that capacity. Then also, it is too simplified in its moral teaching. We have the famous "two-valued orientation." According to this tale, a boy is either truthful, brave, and unselfish or he is not, and he can learn to be those things in the course of his childhood. However, the nose that grows is an amusing and perhaps effective reminder for children.

Disney's art tied to themes more closely related to the life of today would be greater, but nevertheless he performs us a great service by his good will and gaiety. At the end of the picture, we have something of Figaro's overflowing joy and friendliness, which makes him forget old animosities and leap right into the goldfish bowl to give Cleo a kiss smack on the nose.

"Vigil in the Night"

In "Vigil in the Night" we see Carole Lombard, more serious than usual, and the always charming Brian Aherne in a picture pleading the cause of more and better hospital care for the sick. It is fairly interesting and enjoyable. I don't know why the setting should be in England.

"My Little Chickadee"

W. C. Fields and Mae West frolic around in this talkie that looks like the old silent comics or an extension of some of the comic shorts we get even today. It is risqué in keeping with Mae West's style. Nevertheless we must admit it is somewhat amusing.

Area Council Meets

Ernest W. Robinson

The semiannual meeting of the New England Area Council was held in Wesleyan Hall, Boston, Tuesday and Wednesday of last week, February 13 and 14. The presiding officers were Bishop G. Bromley Oxnam, Rev. H. D. Hawver, and Rev. B. G. Lipsky. Rev. C. C. Chayer served as chaplain.

Bishop Oxnam, in the opening address, stressed the need of united Methodism for an organized plan of research on the results of which might be built a truly constructive and effective program of advance and growth. On the basis of such a fact-undergirded program, the Methodist denomination would find its various pronouncements carrying more weight.

Under the theme "How Can We Use Local Preachers?" Rev. Robert M. Pierce told the group that he believed the present tendency to restrict the granting of local preachers' licenses to those who plan to enter the full-time ministry to be a mistake. He was of the opinion that licenses should be granted many of the lay people who serve usefully in speaking before young people's groups, in giving short talks to groups in the local churches, who help much by speaking now and then on such themes as affect missionary, temperance, educational, and other important phases of a church's interest. Then, too, such local preachers could help mightily in serving small churches that cannot support a resident minister.

Rev. J. C. Wingett, speaking on "Recruiting Our Ministry," emphasized the fact that numbers of candidates cause no problem; it is quality that is the present concern. "The best brains and most forceful personalities of our day are not choosing the ministry as a profession," he asserted. This is due, he thought, to several factors: low salaries, irreligious backgrounds both at home and at college, and the lack of a clearly presented challenge. "The minister should be the 'key man' in the recruiting enterprise."

Howard W. Selby, a layman, gave a stirring interpretation of "The Kind of Ministers Laymen Want." Among other characteristics, he mentioned that the laymen desired ministers who have a sense of evangelistic mission, who preach a social as well as an individual gospel, who are real "pastors" shepherding their flocks, who dignify their profession, who have real qualities of leadership, who inspire young people to high action, who know how to conduct the affairs of the church in a businesslike fashion, and who live deeply spiritual lives, thus making their religion contagious.

Four young men, students in Boston University School of Theology, gave their ideas of what a modern-day minister should do and be. These young men were W. Jackson Burns, John Swomley, Keith Kanaga, and Daniel Walker.

"The minister," said Mr. Burns, "must bring his people into a life of fellowship with God." "And he cannot do it," he went on to point out, "unless he has that fellowship himself."

Mr. Swomley emphasized the present-day need of a sane and powerful "evangelical revival." He asserted that, inasmuch as democracy is largely a religious rather than a political achievement, religion must be genuinely revived to preserve and enrich democracy.

Mr. Kanaga said that the minister must be "God-centered, man-centered, and self-centered." Mr. Walker, quoting Tennyson, challenged the minister of today to "live pure, speak true, right wrong."

In presenting the subject "A District Superintendent Looks at the Ministry," Rev. L. W. C. Emig outlined his theme under three R's. A minister should: remind people of Christ; relate himself to the totality of his work; relate himself to Reality.

Speaking on "Methodist Ministers in New England Culture," Rev. Amos A. Thornburg suggested that perhaps Methodists, laymen and preachers, in times past had developed an inferiority complex from two conditions: first, that a procession of the best minds in the Methodist ministry had become ministers in other denominations of a more generally accepted higher social rating; second, that Methodists in New England were largely "common people," that is, largely of the middle or lower middle class. Mr. Thornburg declared that this sense of inferiority is not justified and that Methodism has a large part to play in our New England culture even though it may not minister extensively to the upper crust of society.

Rev. James E. Coons, in the concluding address of the council's sessions, spoke on "Factors in Appointments," making his main emphasis "the welfare of the individual and corporate church."

The council amended its constitution to provide for but one meeting yearly—in February. The hope was expressed that values from the council's sessions might get down into the Conferences and the districts more and more effectively.

Accent on Worship

At Harvard Street Methodist Church, Cambridge, under the ministry of Rev. Fred Winslow Adams, emphasis has been laid upon increasing the worshipfulness of the services and deepening their spiritual helpfulness. Aids to this end are the beautiful Durrell Memorial Chapel, shown above, and the new choir vestments of white surplices over black cassocks, worn for the first time on Christmas Sunday. The accompanying picture shows the choir in recessional, with Miss Elizabeth M. Harvey of Radcliffe, organist and choir director, at the console. A junior choir has been organized under the leadership of Mrs. Erlon Young, and will soon be vested.

Coaching Conference

A Coaching Conference for workers with children in the Methodist churches of the New England and New England Southern Conferences will be held in Wesleyan Hall, 581 Boylston Street, Boston, Tuesday and Wednesday, February 27 and 28, opening at 10 A.M. Tuesday, and closing Wednesday at 3.30 P.M. Miss Edith F. Welker, secretary for religious education of children, Board of Education, Chicago, Ill., will be present to share with the workers out of the wealth of her long training and experience.

The Tuesday evening session will be held at Boston University School of Religious and Social Work, 84 Exeter Street, beginning at 7 o'clock with an exhibit of children's resource materials in charge of graduate students. Miss Hattie Teachout, director of children's work, New England Conference, will preside at the evening session. Miss Welker will speak to the entire group. Departmental conferences will then be held.

The topics for presentation and discussion at the day sessions are announced as follows: Tuesday morning, "Needs to Be Met in the Conference" and "What Other Conferences Are Doing"; Tuesday afternoon, "Opportunities for Children under the New Legislation"; Wednesday morning, "Techniques in Group Work with Children."

The day sessions are especially for the Conference, district, and subdistrict directors of children's work, but every church may send its assistant superintendent in charge of children's work. The Tuesday evening session is for every children's worker in every local church.

Western New York Letter—

METHODISTS RALLY FOR ADVANCE

THREE GENESEE CONFERENCE MEN HEAR THE "WELL DONE"—LENTEN SERVICES—MORTGAGE-BURNING

LOCKPORT, N. Y., FEBRUARY 11.—The Methodist Advance has been the order of the day and the main business throughout the Syracuse Area and Genesee Conference. Each district has had a series of subdistrict rallies with an exchange of district superintendents and pastors throughout the Area, under the leadership of Bishop Charles Wesley Flint. It has been a severe January for winter storms and cold, but, in spite of the weather, generally the attendance, interest, and fellowship at the subdistrict meetings were excellent.

* *

Genesee Conference profited by two great Methodist Advance meetings—one at Rochester and the other at Buffalo—on February 8 and 9. At Rochester, the Hornell District united for a great gathering at Asbury-First Church with Bishop William C. Martin of Omaha, Bishop John C. Broomfield of St. Louis, and Bishop Flint as leaders. Bishop William T. Watkins of Atlanta was to have been a member of the team, but a throat difficulty made his attendance impossible.

The Olean and Buffalo districts combined the next day at Asbury-Delaware Church, Buffalo, for the largest gathering of the up-state series. There was a fine attendance, and an admirable spirit was displayed. The bishops challenged their audiences with messages along the lines of advance, and ministers, laymen, and youth could not have returned to their local churches without a desire for a militant and active Methodism in every local field. Pastors and district superintendents deserve credit for the response to these mass gatherings.

* *

Since my last letter three Genesee Conference men have died, leaving this corner of the Northeastern Jurisdiction lonely by their passing.

Rev. Addison H. Mason, since retirement living at Genesee, went to his reward after a long and honorable service in the pastorate.

Rev. Emmett M. Kelley, for many years treasurer of the Conference Corporation and of the permanent fund, was the next to fall from the ranks. At the time of his death he resided at Penfield but maintained his office in Rochester, where for years he had worked diligently for the best interests of Genesee Conference. It is simply impossible to chronicle here the tremendous service he rendered and the real loss the Conference has sustained in its business interests by his death.

The third man to receive his well-earned "Well done" was Rev. M. Leroy Hallock, who died at the Hornell Hospital on January 30. Mr. Hallock came to the Genesee Conference from the Central New York in 1929 and was appointed to the Humboldt Parkway Church, Buffalo. In 1934 he was transferred to Canisteo, where he served until his death. For thirty years a good minister of Jesus Christ, he will be missed in the comradeship of the Conference.

* *

The Council of Churches of Buffalo and Erie County is trying very hard to sponsor a program of week-day religious education in the city. The council is now attempting to raise $2500 for this purpose. The Catholic bishop, John A. Duffy, has been cooperative in his attitude with both Protestant and Jewish representatives. Something at long last may come of it.

* *

Lent is upon us and once more old St. Paul's (Episcopal) Cathedral, Buffalo, offers an attractive noonday series with outstanding preachers on its program. It makes a city-wide appeal, and again this year Methodism will be ably represented in the list of preachers by Rev. Ralph W. Sockman of New York City and Dean Lynn Harold Hough of Drew.

Rev. Weldon F. Crossland at Asbury-First Church, Rochester, offers that city a Thursday evening Lenten series with a notable and attractive list of preachers. This service is city-wide in its appeal, and no wonder, for Rev. Paul E. Scherer of New York, Rev. Henry Hitt Crane of Detroit, Dr. Sockman, Bishop Flint, and Rochester's own Mrs. Harper Sibley are announced as the preachers.

In fact, all the Methodist churches in western New York Methodism are capturing the wider uses of the Lenten season more than ever before. Any number of carefully planned mid-week programs and union evening services are being held in various cities as well as in the smaller communities.

* *

The church at Akron, N. Y., Percy F. Asher, pastor, recently burned a $4500 mortgage and celebrated the event with fitting exercises. This energetic pastor and leader is now busily engaged in securing funds for a set of chimes for the sanctuary. A mortgage-burning cannot be allowed to pass without some comment; for Buffalo District, for the first time in many a long depression year, has dipped under the million mark in the total indebtedness on church property in the district. The figure now stands at the encouraging total of $991,000—less Akron's burning!

PAUL MORRISON.

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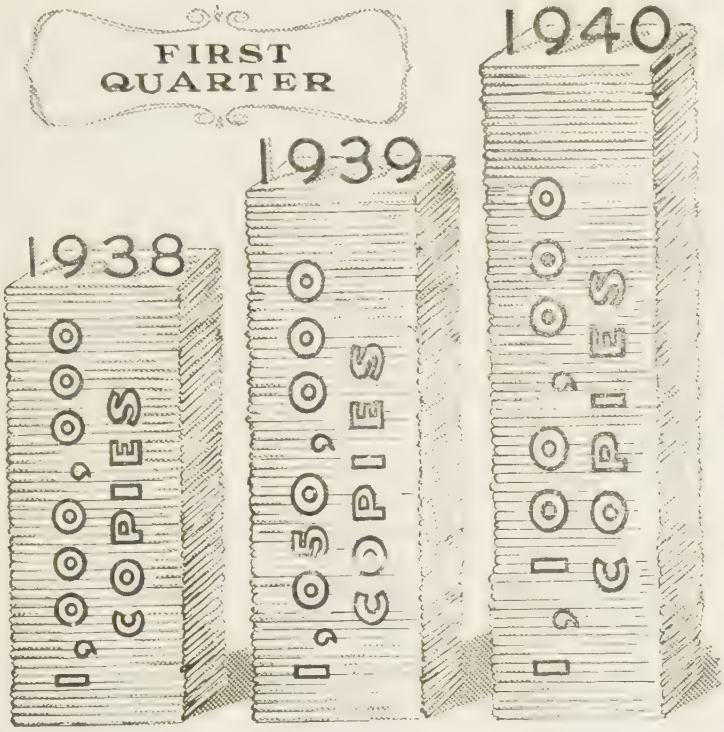

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Iowa Letter—

BISHOP OXNAM ADDRESSES TEACHERS

FORMULATING AN AREA PROGRAM—"GOD'S ACRE"—RELIGIOUS EMPHASIS ON COLLEGE CAMPUSES

INDIANOLA, IOWA, FEBRUARY 9.—Bishop G. Bromley Oxnam returned to the West in November to be one of the speakers at the Iowa State Teachers Association meeting in Des Moines. His address was full of cogent facts showing how American education is making good. He praised the American school as an institution that has preserved civil liberty for all, and pointed out that it must continue to protect the freedom of its teaching staff from political control and the menace of pressure groups.

* *

Bishop J. Ralph Magee called the seventeen district superintendents of the four Conferences of the new Des Moines Area together during the first part of December to make an inventory of the Area and formulate a program of action. A study was made in the meeting of all the institutional life of the Area, and the heads of the various institutions presented to the district superintendents factual materials about their institutions. Two days were given to the study of religious education in the local church, under the leadership of Rev. F. A. Lindhorst, religious education director for the Mid-West Region, Board of Education. The rural program was discussed by Rev. A. H. Rapking of the department of town and country work, Board of Home Missions and Church Extension, Philadelphia.

The week may be described as more than one of mere study. The district superintendents did not spend their time discussing the mechanics of their office, but looked at their work realistically and tried to understand how to place the church with its moral and spiritual ministry over against the problems created by secularism, nationalism, "pleasurism," etc.

* *

Several rural churches in Iowa have used effectively this year a novel plan for financing their work. Farmer members were enlisted to plant an acre of corn and designate it as "God's Acre," giving the crop it produced to the church. Some churches raised as much as $1000 through this method.

* *

The annual meeting of the Iowa Anti-Saloon League was held in January in Des Moines. Bishop Ralph S. Cushman of St. Paul, Minn., national president of the Anti-Saloon League, was the chief speaker. Bishop Cushman told the convention that the solution of the liquor problem was primarily one for the church. He intimated that the failure of national prohibition was a failure of the church, and said that, unless the church could make America sober, he despaired for the future of the church. Bishop Magee also was one of the speakers at the annual meeting. The superintendent of the Anti-Saloon League of Iowa, Dr. T. C. McCall, indicated that there was no immediate prospect of change in Iowa's liquor laws. He blamed the governor and the Republican legislature for failure to have a local option liquor measure passed.

Recently it was noted that Iowa's liquor consumption during 1939 showed an increase of 10 per cent. each month in liquor sales over the corresponding months in 1938, and each month in 1939 there was an increase of 14 per cent. in highway accidents over the corresponding months in 1938.

* *

The resignation of Dr. Eugene A. Gilmore, president of the State University of Iowa, has already created much speculation in the state about his successor. Among the campus names frequently mentioned as possibilities is that of Dr. Earl E. Harper, director of the the School of Fine Arts at the university. Dr. Harper was president of Simpson College at Indianola, Iowa, before going to the State University. At one time he was a pastor in New England and he has a Conference membership with the New England Conference.

* *

Several Iowa colleges have been holding their annual Religious Emphasis weeks. Iowa State College at Ames had Rev. Henry H. Crane of Central Methodist Church, Detroit, as Religious Emphasis speaker in January; Simpson College in February had a former assistant of Dr. Crane's while he was pastor at Malden, Mass., Rev. Howard W. Whitaker, pastor of University Church, Lexington, Ky.; and Cornell College will have an alumnus in March, Rev. Clifford Bacon of First Methodist Church, Des Moines, Iowa.

The interdenominational conference for Iowa pastors met the first week in February at Des Moines. The program was directed by Dr. Seth Slaughter, dean of the School of Religion, Drake University. The theme this year was "Worship," and the speakers were Dr. Earl E. Harper of the State University of Iowa and President Albert W. Palmer of Chicago Theological Seminary.

JOHN OWEN GROSS.

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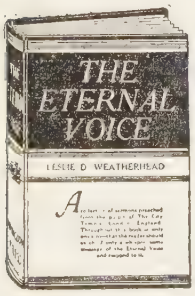

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Vermont Conference Letter

★

Eldon H. Martin, Superintendent

Some new ministers have come to the federated churches in the Conference: B. Paul Pardy, Congregationalist, to Pittsfield; William E. Mack, Congregationalist, to Rochester; and George B. Owen, Congregationalist, to Bellows Falls. Athens has been yoked with the Federated Church at Saxtons River. Because of protracted illness, Mrs. Sarah E. Aldrich has had to resign her pastorate at Williamsville, and Robert J. Sanborn, Jr., has been appointed to fill the vacancy.

Richard D. Leonard has been doing a constructive piece of work at Weston this year. His parish letter is the best one that has come to my attention.

Through the efforts of Ernest Orton and Merle G. Stone, the pastor, the Plainfield church is now free from debt. The money has been given back to the church as a fund in memory of Mr. and Mrs. C. P. Kellogg, devoted members recently deceased.

On Sunday, December 3, the United Church of Johnson rededicated its auditorium after extensive repairs and alterations. The chaste decorative scheme, the indirect lighting, and the altar in white combine to create a beautiful and worshipful effect. The people and the pastor, A. Ritchie Low, can well be proud of their achievement.

A youth group at Newport Center has organized as the "Jolly Young Centerites." The Methodist and First Baptist churches at Newport are sponsoring a second University of Life program this winter.

The majority of the churches are moving rather slowly in the matter of parish reorganization, but Springfield has pooled women's activities in a new Wesleyan Guild, patterned after suggestions in the new Discipline, and 165 members have been enrolled.

At the special session in December, the Conference passed the following resolution by a unanimous vote:

"As ministers and laymen representing the churches of the Conference, we consecrate ourselves to the task of making a definite Christian advance. We join hands with our fellow Methodists at home and abroad as we search our hearts and kneel to pray. Our faces are looking forward and upward, and a new courage is in our hearts.

"We feel that our greatest task is evangelistic, and that the heart of it is to create and maintain a deeper, more wide-spread interest, on the part of the whole constituency, in the church and what it stands for. It is a continuing task, week after week and year after year. Laymen have fully as great a share in it as the minister. We pledge ourselves to work for the vital Christian fellowship that this implies, and as tangible evidence that we are achieving results, we set as our goal a parish membership in this Conference of at least 15,000. We will work for them until we win them, and we will not come to Conference without a net gain of at least one.

"Religious education always has been one of our most important responsibilities. We will help our children to become intelligent and effective Christians by precept and example, by the strengthening of our Sunday schools, the continuance and extension of Daily Vacation Schools and week-day religious instruction, and the intensive promotion of religion in the home. Especially, we will keep our Sunday school work from losing ground and we will increase the attendance, in proportion to the enrolment.

"We sense the need of more effective work with youth. We will endeavor to help our young people build a better coordinated and more unified program throughout the Conference and the state, while we await the new program for youth of The Methodist Church.

"We all know that a number of our churches—and some of them are small rural parishes—have put the rest of the Conference to shame by their proportionate giving. We realize that, if they can, we could too! We will honestly work for an average increase in the total budget that our churches raise and spend for all purposes, local and benevolent, from $11 per family to $15 per family.

"We who represent churches that are in debt will endeavor to reduce that indebtedness by at least fifty per cent. within the next three years."

This resolution was overlooked by the Herald reporter, but it constitutes the most important piece of business that was transacted at the special session. Together with careful planning, parish conferences, a series of intensive studies, and a thorough program of follow-up work, it lays the foundation for a definite Conference advance. That the members of the Conference sensed this fact to a considerable degree was evident from the thoughtfulness and earnestness with which they adopted the resolution.

It is too early, of course, to forecast what the results will be. We know our resources, however, and most of us, even those who have thought they knew Vermont most intimately, have been surprised, I think, to discover what the possibilities are. The first series of parish conferences included visits to federated churches and union fields in company with other denominational leaders. The cordial welcome given us and the general response have amply justified the wisdom of this approach. In the second series of parish visits, beginning at once, we shall take account of stock and address ourselves to the tasks that lie ahead.

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For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

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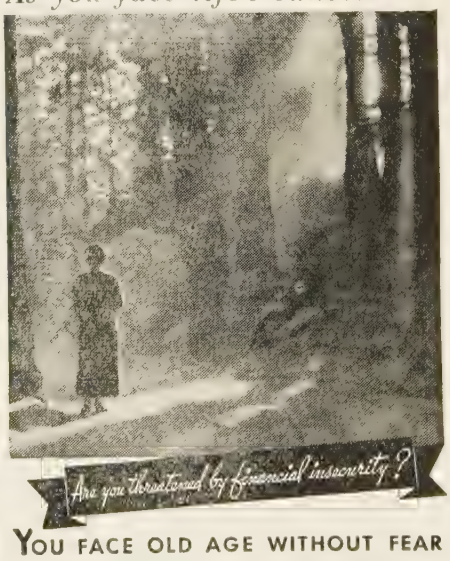

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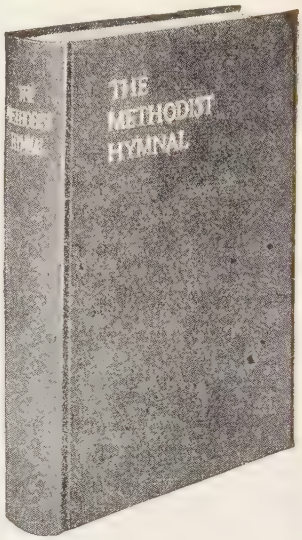

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Further information, cost of lettering, sample of An Order of Worship for Dedication, and samples of Book Plates will be sent on request.

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Fortieth Anniversary

The fortieth anniversary of the dedication of the church building of St. Paul Church, Jamaica Plain, was observed with an anniversary dinner on January 24 and special services on the following Sunday. Professor Charles M. McConnell was the dinner speaker, taking the topic "The Great Tradition." A member of the original building committee, William J. Kurth, gave the historical review. Mr. Kurth, who is president of the National Association of Goodwill Industries, former president of the Boston Methodist Social Union, and Boston District lay leader, is the only church school superintendent this church has had during the forty years of occupancy of the present building.

DEDICATED FORTY YEARS AGO
ST. PAUL CHURCH, JAMAICA PLAIN

President Daniel L. Marsh of Boston University preached the sermon on Anniversary Sunday, January 28, before a large and appreciative audience. Among the regular attendants present was Mrs. Elizabeth Hoehle, who has passed her ninetieth birthday, and has been a member of the society for seventy-four years. In the evening, Rev. Charles S. Otto, Boston District superintendent, was the preacher, bringing a message on the topic "Christian Training." An anniversary thank-offering received at these services totaled $300, to be expended on improvements recently carried out at the parsonage.

St. Paul Church was founded in 1853, and for many years worshiped at a site near the present Fourth Church on Shawmut Avenue. For seventy-two years it was associated with the East German Conference, but in 1938 it transferred to the New England Conference. Rev. J. Rex Shepler is the pastor.

BOOKS JUST RECEIVED

★

A METHODIST CHILD'S MEMBERSHIP MANUAL. By Costen J. Harrell. The Methodist Publishing House: New York, Cincinnati, Chicago, Nashville, Dallas, Richmond, Pittsburgh, Baltimore. Price, 10 cents each; 85 cents a dozen; $5 a hundred.

SO THEY CRUCIFIED HIM. By Rev. Frank Stone, M. C., M. A. Charles Scribner's Sons: New York. Price, $1.

THE BOOK OF REVELATION. By E. T. Scott, D. D. Charles Scribner's Sons: New York. Price, $2.

A COMPANION TO THE BIBLE. Edited by T. W. Manson, D. Litt., D. D. Charles Scribner's Sons: New York. Price, $5.

PERSONS AND IDEALS. By William Malcolm MacGregor, D. D., LL. D. Charles Scribner's Sons: New York. Price, $1.50.

YOU AND YOUR MINISTER. By Hampton Adams. The Bethany Press: St. Louis, Mo.

PRAYERS FOR ALL OCCASIONS. By Stuart R. Oglesby. John Knox Press: Richmond, Virginia. Price, 75 cents.

—AND THE OTHER MARY. By P. G. S. Hopwood, B. D. (Lond.), B. Litt. (Oxon.), Ph. D. (Glas.) Fleming H. Revell Company: New York. Price, $1.25.

WINGS OVER CHINA (Generalissimo and Madame Chiang Kai-shek). By Basil Mathews. Friendship Press: New York. Price, paper, 10 cents.

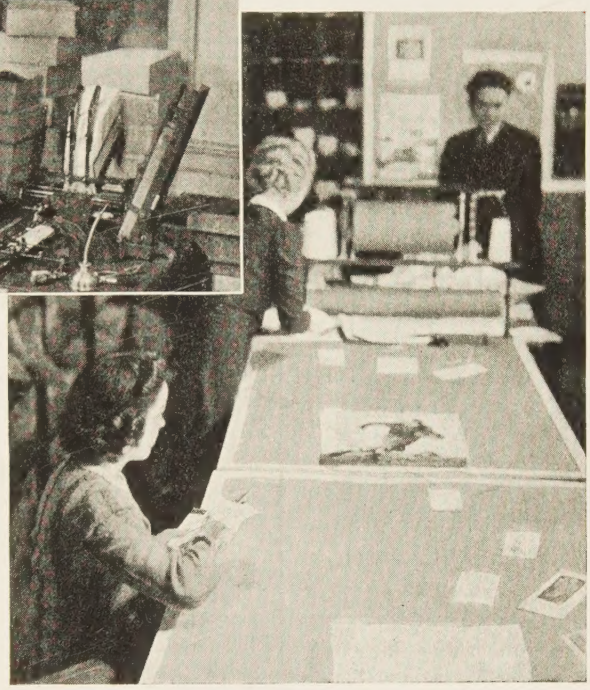
SOLDIERS' HEROINE (Florence Nightingale). By W. G. Wilson. Friendship Press: New York. Price, paper, 10 cents.

THREE PLAYS ON PEACE. Compiled by Harold A. Ehrensperger. The Abingdon Press: New York, Cincinnati, Chicago. Price, 25 cents.

THE BOOK IN THE PILLOW (Adoniram Judson). By Pat Yates. Friendship Press: New York. Price, paper, 10 cents.

Information, Please!

ADDRESSING
"THE VOICE"
THE BOARD'S MONTHLY
PUBLICATION



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that is a major task of The Board of Temperance, as day by day, in response to countless calls from pastors, superintendents, teachers and other leaders, the Board makes available a wide range of useful, accurate, up-to-the-minute information and materials on all phases of the alcohol problem, to assist leaders in developing local programs and in directing intelligent action.

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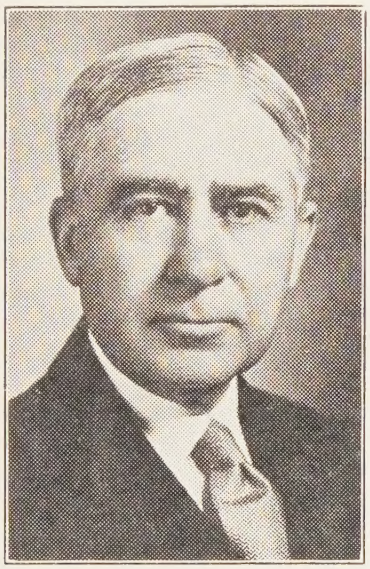
The Board of Temperance of The Methodist Church

The Methodist Building *Washington, D. C.*

Served in Six Conferences

Rev. Herbert F. Randolph, as announced in a previous issue of the HERALD, died suddenly on Monday, January 22, in Tucson, Ariz. He had not been in good health for a long time, and early last fall, with Mrs. Randolph, he went to Arizona to spend the winter.

Dr. Randolph was born November 4, 1871, in Port Republic, N. J., the son of a Methodist minister. He held pastorates in Plainfield, Bernardsville, South Orange, Elizabeth, Hoboken, and Montclair, N. J., Wilmington, Del., Washington, D. C., Philadelphia, Pa., Oneonta, N. Y., and Wilkes-Barre, Pa. From the last-named charge he came to Greenfield,



THE LATE REV. H. F. RANDOLPH

Mass., in exchange with Rev. Verne Leslie Smith. While Dr. Randolph was serving as pastor in Washington, the late President Warren G. Harding attended his church, and Dr. Randolph had a part in the dedication of the Lincoln Memorial and of the tomb of the Unknown Soldier.

Dr. Randolph retired from the ministry in 1938, and had since made his permanent home in Northfield, of which he became a summer resident in 1906.

Both Dr. and Mrs. Randolph traveled widely in England, Egypt, Palestine, and the Near East, and Dr. Randolph had spoken to many clubs on his travels.

He leaves his widow and three children: Donald, of Flint, Mich.; Dorothy, of Montpelier, Vt., and Herbert F., Jr., of Westfield, N. J.

Funeral services were held in the Northfield home on Sunday, January 28, in charge of Rev. David B. Tomkins, father-in-law of Herbert F. Randolph, Jr. Other clergymen taking part were Rev. G. Albert Higgins, pastor of the Greenfield Methodist Church; Rev. Charles W. Jeffras, superintendent of Springfield District, and Rev. W. Stanley Carne, pastor of the Trinitarian Congregational Church, Northfield. Burial was in Northfield Cemetery.

"It is a bad Will that has not the Name of Our Lord among the heirs"

For the Church of Christ and His aged preachers and their widows put in your Will a bequest to the **Preachers Aid Society, New England Annual Conference, Methodist Episcopal Church.** *Incorporated in Massachusetts 1858,* to receive, hold and invest funds for income to help preachers and widows in their declining years.

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Washington,	16.72–
San Francisco,	16.49
Syracuse,	16.47
Nashville,	15.1
New York,	15.06
Louisville,	14.8
Birmingham,	14.4
Portland,	14
Indianapolis,	13.75
Atlanta (White),	13.46
Chicago,	13.45
Kansas City,	13.4
Houston,	13.09
Oklahoma City,	12.9
Denver,	12.7
Detroit,	12.67
Minneapolis,	11
Boston,	9.94
Atlanta (Colored),	9.2
Des Moines,	9.18
St. Louis,	9.1
New Orleans,	7.1
Nebraska,	7
Columbus,	6.1

Bits of Fun

Maurice—So Elizabeth can keep a secret longer than Jane can?

Nathan—Yes, Elizabeth stutters.—*Exchange.*

Instructor—You say in this paper that you know the connecting link between the animal and vegetable kingdoms. What is it?

Student—Stew.—*Royal Arcanum Bulletin.*

"I've altered your medicine this week, Tommy," said the doctor. "It's tablets, not pills."

"But I want pills," complained Tommy.

"Why, there's no difference."

"Isn't there! Have you tried blowing tablets through a pea-shooter?"—*Boston Globe.*

Attorney—Are you certain this is the man who stole your car?

Defendant—I was until this case was heard. Now I'm not sure I ever owned a car.—*Exchange.*

Modern Miss—Grandma, did you ever flirt when you were young?

Grandma—Yes, dear, I'm afraid I did.

Modern Miss—And were you punished?

Grandma—Well, I married your grandpa.—*Exchange.*

Church Register

HERALD CALENDAR

Book Committee of the Methodist Episcopal Church, annual meeting, New York, March 26

General Conference of The Methodist Church, Atlantic City, N. J., April 24

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

PUPIL NURSES WANTED. The Maternity Hospital connected with the Talitha Cumi Home, 215 Forest Hills Street, Jamaica Plain, Mass., offers to young women of good standing a year's training, which should equip them to do practical nursing. References required. Apply in writing to the Superintendent of Nurses.

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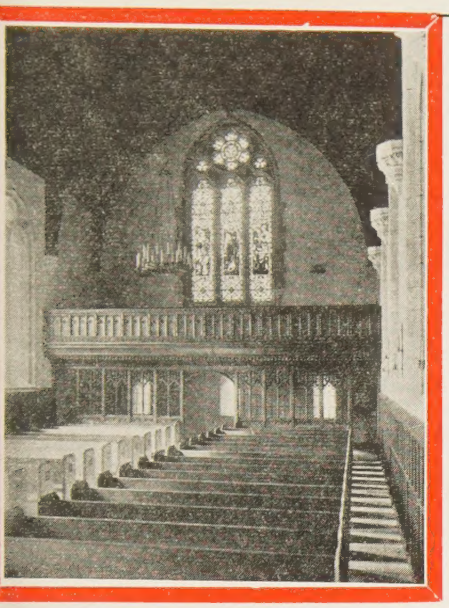

From B. U. to Timbuktu!

Bachelors, Masters and Doctors! Graduate degrees and honors have been granted by Boston University to more than fifty of the men and women now serving to the ends of the earth as missionaries of the Board of Foreign Missions of the Methodist Episcopal Church. They are of B. U.'s best—of New England's finest. Some were your classmates, your school-fellows, your church friends. Write them. Or write the Board of Foreign Missions, 150 Fifth Avenue, New York, for information as to where they are and what they are doing today.

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Dr. Newell S. Booth, S. T. B., Africa
Mrs. Newell S. Booth, A. B., Africa
Harold N. Brewster, M. D., China
Rev. Walter D. Carhart, S. T. B., South America
Rev. Maurice A. Clare, S. T. B., India
Rev. Douglas P. Coole, S. T. B., Malaya
Principal O. L. Davis, S. T. B., India
Rev. Edward E. Dixon, Jr., S. T. B., China
Rev. Ralph E. Dodge, A. M., S. T. B., Africa
Rev. Eddie E. Edling, B. D., Africa
Rev. Henry M. Emerson, S. T. B., India
Rev. Edward I. Everett, S. T. B., Africa
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Rev. Charles F. Johannaber, S. T. B., China
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The contribution of this great Department of Boston University to the welfare of humanity forges another strong link in the chain of evidence which indicates to what extent Boston University alumni serve the world.

8.

This is the eighth of a series of eleven statements designed to acquaint the public with the service of Boston University to all branches of human life today.

Where there's a will, there's a way!

REMEMBER BOSTON UNIVERSITY IN YOUR WILL.